1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

764 Kwoma culture defines the persons who shall dispose of and mourn for the dead. The relatives of the deceased gather to place his body on a platform where it is exposed for several months. Then the members of the subtribe attend a second funeral, for the ceremonial disposal of the bones, and a feast, after which the adult males celebrate the end of the mourning period at the house tamberan with gong, flute, and dance.

571 These, then, are the variously constituted groups and categories of persons as defined by Kwoma culture. They provide the framework into which a child is born and in terms of which he has to learn to act.

114 621 361 614 613 773 The hamlet in which our house was built, and hence the one from which we gathered most of our information, is called Rumbima. It is situated on a mountain ridge near the geographical center of Hongwam subtribe. (See map.) The men of Rumbima claim descent from the giant fish hawk and hence belong to the *Hayamakwo* sib. They divide themselves into two lineages, the larger claiming descent from the culture hero Mangwiyow, and the smaller from Wasahof.

621 613 592 [114] [595] [597] [754] Mangwiyow is reputed to have had five sons, each of whom sired a family line. Our house was built among the dwellings of the living descendants of these five brothers. The oldest living male in the line whose houses were nearest us was named Wof (household 1, family line 2).[18] He dwelt a few yards from our hut with his first wife Kaya, his levirate wife Chinuwa, his adopted son Mey (a nephew), his adopted daughter Buka (a niece), and his stepson Kum (Chinuwa's son by her former husband). Wof is a man of about forty-five[19] whose skin is grey and scaly from tinea. He has the reputation of being a powerful sorcerer.

621 592 Adjacent to Wof's house is the rather dilapidated dwell-

[18] Households are presented both on the map and on the household chart. Family lines may be found on the lineage chart.

[805] [177] [113] [19] Since the Kwoma had no method of counting years, the ages given are rough approximations based on the physical appearance of the individual and on his estimated age at the time of the tribe's first fleeting contact with Europeans, the members of the Behrmann expedition of 1913. (See W. Behrmann, *Im Stromgebiet des Sepik* [Berlin, 1922].)

614 [769] along man", but we could not make out just how. There was one fragment of a tale about men being originally pigs, but some of them developed hands and feet and became men. There was no trace of any taboo on eating these objects, but it nevertheless seems to be definitely related to the totem notion.

614 276 773 In discussing the totems of one of the other sibs, tobacco turned out to be one of the plants included. We quizzed him on this, and he insisted that the original ancestor had discovered it. It had come about in this manner: The original sib father had killed another man and from his blood a plant had grown. The sib father had tried to eat the plant, but it stuck in his throat. Then he dried it over the fire and smoked it, and it was very good. Later, people from all around came to get the seeds, but it had originated here. Our cook boy, overhearing the conversation, broke in at this point, saying that this was not straight, that Yambon (his place) 174 276 was the one 'belong tobacco'. This is fairly interesting in relation to the controversy about whether tobacco was introduced by white men. If so, it was at least before Marak's time, and I should say he was sixty. And even more interesting is the fact that tobacco is a totem plant and has a myth of origin along with cocomuts, yams, pigs, etc. This, of course, does not prove anything, but is some indication of antiquity, enough to put its origin before plantation owners settling in New Guinea; and why in the world should the traders and bird of paradise shooters bring tobacco seed with them?

132 133 December 9, 1936. This is Tip taking a turn at the journal.

How "time bilong high water" is setting in. The Sepik has risen a great deal and the swamp to the south is being slowly covered by its 132 overflow. The weather remains the same or a little better. We have had

619 The Kwoma who live on these mountains are divided into five groups,
[721] Tangwishamp, Urambanj, Koriasi, Hongwam, and Yelagu. Although there is
[197] no political connection between any of these groups, and headhunting is carried on between them, the language and culture are identical in the
[197] first four of these. Yelagu language has a distinct but overlapping vocabulary and the structure of the language is similar enough so that they can communicate with each other. Their culture, from what little we know about it, is similar. Members of these groups intermarry and trade
[438] with one another despite the headhunting.

614 Hongwam is made up by the fusion of three ethnic groups, the Wanyi,
619 who were the first comers, the Hayamakwo second, and the Tug who came most
[773] recently. Each of these groups have a mythical ancestor, respectively the pig, the eagle, and the sago palm. Practically all birds, animals, fish, and vegetables are associated more or less definitely with one or the
[582] other of these groups. These groups do not function in controlling marriage which is determined by membership in the korump, or house tamberan group.

614 Wanyi had two functioning house tamberans, Hayamakwo one, and Tug
619 three. Beside these there are in each of the three groups several exogamous
621 units too small to build a house tamberan of their own. These latter groups are the result of a split in the korump from internal friction, of the migration of a small group of outcasts from another tribe, or of the inclusion of a remnant of a tribe which has been practically annihilated by a headhunting raid.

621 The korump is divided into little clusters of houses in which close
602 relatives dwell - usually brothers or father and grown sons. The household
592 itself consists of a man, his wife or wives, and a group of unmarried
736 children - not only his own, but more often than not, the children of his deceased brothers whom he is caring for.

Tobacco

276 Long, long ago, Sukugaratś shot Sokwaygurś and left him lying on
993 the ground. From his blood grew a plant resembling spinach. Sukagaratś made a soup of this and tried to eat it, but it stuck in his throat. Then he dried it over the fire and smoked the plant in a banana leaf and it was good. Since then the Kwoma have smoked. Shortly afterwards, all the neighboring tribes came and obtained the seed. Bananas, spinach, tobacco and taro are all supposed to have originated at the same time.

249 Tobacco (him) is grown and smoked by men. The leaves are picked
[562] and brought into the house to dry while still green. They are hung up by the stems on palm spathe leaves with the flesh stripped off or on a sago frond with sago needles or small sticks stuck into the frond. The tobacco is dried for three or four days when the leaves are tied together by the stems, four or five at a time, and then wrapped in palm spathes.

276 Cigarettes

[562] Cigarettes (himdangara) are smoked by men and boys. The tobacco
[192] is wrapped in a dried leaf from the banana tree (hiey). Tobacco leaves are carried either in a net bag or on the ear. Before making the cigarette, the tobacco is put close to the fire for a minute or two to dry (see figure). The cigarette is rolled first on the thigh and then between the two palms until it is tightly packed. It is lighted by holding it against a brand until it glows. It is then put in the mouth and drawn on so that it burns brightly.

[858] Children are not allowed to smoke. Their parents tell them that they will not grow if they do, but the children make a practice of stealing their father's tobacco and smoking it in the woods.